revenge of society upon one who does not respect it. Thus by legal punishment private honour as well as that of society is restored—that is to say, punishment is revenge. Punishment undoubtedly contains the first-mentioned element of revenge, in as far as by its means society helps to preserve itself, and strikes a counter-blow in self-defence. Punishment desires to prevent further injury, to scare other offenders. In this way the two elements of revenge, different as they are, are united in punishment, and this may perhaps tend most of all to maintain the above-mentioned confusion of ideas, thanks to which the individual avenger generally does not know what he really wants.

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THE VIRTUES THAT DAMAGE Us.—As members of communities we think we have no right to exercise certain virtues which afford us great honour and some pleasure as private individuals (for example, indulgence and favour towards miscreants of all kinds)— in short, every mode of action whereby the advantage of society would suffer through our virtue. No bench of judges, face to face with its conscience, may permit itself to be gracious. This privilege is reserved for the king as an individual, and we are glad when he makes use of it, proving that we should like to be gracious individually, but not collectively. Society recognises only the virtues profitable to her, or at least not injurious to her—virtues like justice, which are exercised without loss, or, in fact, at compound interest. The virtues that damage us cannot have